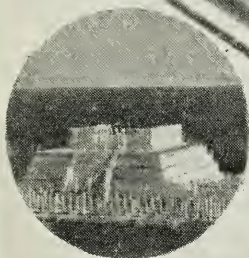
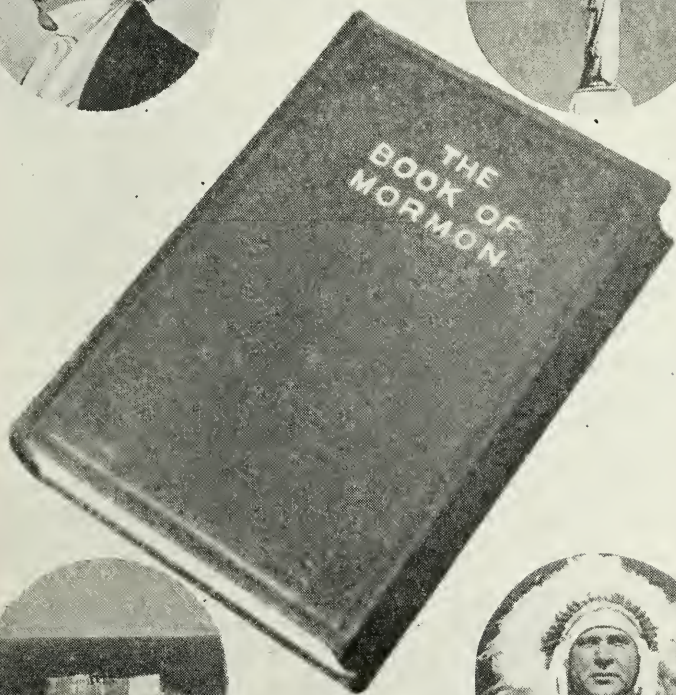
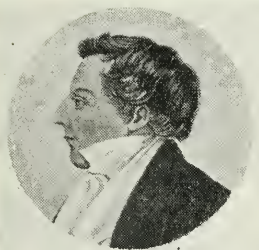


Millennial Star



The Stick Of Ephraim

No. 46, Vol. 101

Thursday, November 16, 1939

POETRY

Who comes as light
Need never wait outside.
Who brings the day
Always has right of way
To enter here.
Has leave to pass
Instant as light through glass.
Who comes as light
Will find these windows wide.
The glass washed clear.

—Robert Francis



The parish Priest of Osterley
Climbed into a high church steeple
To be near God so that he might
Hand His word down to His people.

In his age God said. "Come down and die."
And he cried from out the steeple:
"Where art thou Lord?" And the Lord replied.
"Down here among the people!"

Dream not too much of what you'll do tomorrow.
How well you'll work perhaps another year.
Tomorrow's chance you do not need to borrow—
Today is here.

Swear not some day to break some habit's fetter,
When this old year is dead and passed away.
If you have need of living wiser, better,
Begin today!

Authors unknown to STAR

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EDITORIAL

The Tester, The Test, The Tested *by Samuel S. Musser* 728

CHURCH FEATURE

A Book You Should Read—And Why
by Hugh B. Brown 722

SPECIAL FEATURES

The Holy Ghost *by Elder Aldon J. Anderson, Jr.* - - 725

Contributions Of Joseph Smith To Concept Of A Prophet
by T. Edgar Lyon 730

Protestors Of Christendom *by James L. Barker* - - 727

Friendship *by Ralph Waldo Emerson* - - - - 732

POETRY— - - - - Frontispiece

Birmingham District Conference - - - - 724

London District Conference Scheduled - - - - 724

Don't Hesitate . . . Start Now!! - - - - 735

Glances At Church History - - - - 736

DEPARTMENTS

Of Current Interest - - - - 735

From The Mission Field - - - - 736



THIS WEEK'S COVER

WHAT book, claiming to be of divine origin, thereby baffling literary critics of the age, has done more than any other to revolutionize Christian thought since its publication a little over one hundred years ago? What can be found on its pages that cannot be found elsewhere? What promise is made to the children of men by the Lord in relation to a personal conversion to this book's message? Why should I read it? See page 722.



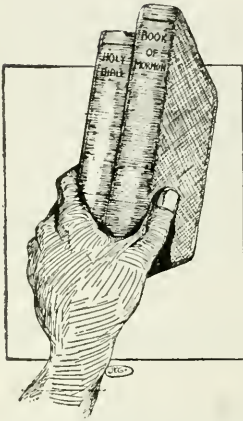
IN THIS ISSUE

WHAT are the gifts of the Holy Ghost and how may they be obtained? See page 725.

A philosopher treats the significance of friendship. See page 732.

A Book You Should Read—And Why

By HUGH B. BROWN



*"And they shall become
one in thine hand."*

MORE than one hundred years ago a book was published in America which excited more comment than any book of its time. It came to England and other European nations, and each year sees new editions published. It has been published in eighteen different languages, and to-day is being read in English, Danish, German, French, Italian, Welsh, Hawaiian, Swedish, Spanish, Maori, Dutch, Samoan, Tahitian, Turkish, Japanese, Czech-Slovakian, Arabic, and Armenian.

For over one hundred years it has maintained its popularity and as time goes on the demand increases. This book and its messages have caused the publication of thousands of other volumes attacking and defending it.

To-day this book is being read by thousands who esteem it as a Scripture. To more than a million people it has ranked with the Bible in interest, influence, and inspiration.

And now you ask, "What is this book? How does it hold its grip on so large a reading public? Whence its power and influence? Is it history or biography, adventure, science or philosophy; is it poetry or prose? Has it an ancient or a modern setting? Is it worth my reading?"

Decidedly yes, regardless of your choice of literature, for this book contains all these and more. It is both ancient and modern, being a message addressed to modern men by ancient writers. It gives the sacred and political history of two great nations for one thousand years. Here you will find inspiring biographies of heroic men; here, too, is great adventure, inspired and directed by God Himself. This book leads you to sublime poetry in biblical style as well as compelling prose. In it you'll find a marvellous philosophy; and, what is more, this book contains the word of God.

To further answer this question we'll turn to the book itself, as we would to any other book, and let it speak. We find this amazing statement on the title page:

"Written by way of commandment and also by the spirit of prophecy and revelation—Written and sealed up, and hid up unto the Lord . . . to come forth by the gift of prophecy—The interpretation thereof by the gift of God."

Can you find another book with such a preface?

It claims to be an abridgment of sacred records, some of them dating from the Tower of Babel. Its object is "To convince the world that Jesus is the Christ."

If these arresting claims are justified, then surely here is a book worth reading. Written records dating back to the Tower of Babel—if this be authentic, its value can hardly be estimated. How such records are appraised is shown by the recent purchase by the British Museum of a single document for £100,000, purported to be an early copy of a translation of parts of the Bible into the Greek language.

But this book claims to be written by command of God and the spirit of prophecy. It claims that it was considered by Him to be of such importance that He personally directed that it be hidden and preserved, and that its translation was by His gift.

If He thought so much of it, what think ye? Its object is to convince the world that Jesus is the Christ. Does the world need convincing? Is the Christianity of today showing the leadership of which the world is so badly in need?

What would Christians not give for some new witness for the central truth of Christianity—that Jesus is the Christ; if there could be added to the testimony of the New Testament writers that of others who were His disciples, who walked and talked with Him and shared His earthly ministry? This book makes these astounding claims.

He visited others besides the little group in Palestine and they, too, have left a record, including the testimony of a multitude of people to whom He came. A whole nation speaking from the dust across oceans and continents from where He was born declares Him to be the Saviour of the world.

While the primary object of this book is to instruct, still it tells a gripping story of high adventure. Here we have a record of a great civilization which developed and flourished and finally ceased to be. It tells of wars and conflicts and shows again that righteousness exalteth a nation, and that sin is a reproach and leads to death.

It tells an eye witness story of a final great conflict which resulted in the extermination of white people who left the land to their copper-coloured brethren, who were then their mortal enemies. The descendants of these victorious, though misguided, warriors were there to greet the first Europeans who landed in America. They were by them named Indians.

A great unbeliever once said when speaking of men's hope of immortality, "From the voiceless lips of the unreplying dead there comes no answer"; but here we have a record which proves the dead to be neither voiceless nor unreplying. Out of the dust they speak with ten thousand tongues and their voice declares the glory of God. This book has a message for you.

This book should challenge your attention, for if it be true

it is the greatest book published since the Bible was given to man. It is the Bible of another people, another nation. It is a sacred record, preserved and brought forth for the convincing of Jew and Gentile. It is a record of one branch of the House of Israel which is to be joined with the record of Judah to become one in His hand as predicted by Ezekiel. This book is the truth which sprang out of the earth, as righteousness looked down from heaven.

No more heartening message could come to this war-weary world than that God rules in the affairs of men, that the heavens are not sealed, that He made of one blood all nations of men, that He is no respecter of persons, that in every nation he that feareth Him and keepeth His commandments is accepted of Him.

This book was not written by any man, but by many men at different times—hence no one man is its author. This book records many prophecies and their fulfilment; it tells of heavenly manifestations, of earthly upheavals and calamities which bore awful witness in America of the crucifixion of the Son of God. It tells of the visit of the Master to His other sheep, after His resurrection, and of a golden age of righteousness which followed His ministry.

It is a book which should be read in the world today, where greed and hatred and war are in the ascendancy. Read this book and be convinced that truth must triumph in the end—when men will accept the doctrine of the Fatherhood of God and the brotherhood of man.

The concluding writer in this record, the man who compiled it and hid it away, and who, after the lapse of fourteen centuries revealed its hiding place to its translator, wrote in his concluding chapter these solemn words which are both an exhortation and a promise:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.”

You should read the Book of Mormon.



BIRMINGHAM DISTRICT CONFERENCE

THE first of the autumn series of conferences was held in the Birmingham District on Sunday, November 12th. A full account of the proceedings of the conference will be published in next week's STAR.



LONDON DISTRICT CONFERENCE SCHEDULED

THE London District Conference will be held on Sunday, November 19th, in the South London Chapel, 149 Nightingale Lane, S.W.12. Meetings will convene at 11 a.m. and 2.30 p.m. Mission President Hugh B. Brown will be the speaker.

The Holy Ghost

By ELDER ALDON J. ANDERSON, JR.

WHEN Martin Van Buren was President of the United States, he asked the Prophet Joseph Smith the following question: "What is the principal difference between your church and the other denominations?"

The Prophet answered that one of the main differences between the Church of Jesus Christ of Latter-day Saints and other Christian churches was that the Latter-day Saints believed in the continued power of the Holy Ghost.



Christ—The Healer and Prophet

It is not difficult to understand men's ignorance of the principles of salvation, and more especially of the power, influence, and blessings of the Holy Ghost, when we realize that the human family had been enveloped for many years in gross darkness and without revelation from God—the only way in which it could arrive at a knowledge of these truths. The spiritual gifts so common in the days of the apostles became wholly lost to the later Christian church. Prophecy, healing, speaking in tongues, and other marvellous gifts are enumerated by the Apostle Paul. Although he makes clear the fact that these gifts will be manifest whenever the authorized church operates, belief in spiritual gifts is rare in the modern Christian world. We would do well to search our own faith, individually, and see if our particular church subscribes to this important doctrine.

We of the Church of Jesus Christ of Latter-day Saints believe that the gift of the Holy Ghost is being enjoyed now as much as it was in the days of old. We believe that the Holy Ghost is necessary to organize the Priesthood of God, and that no man can be called to the ministry without it. The Holy Ghost brings the gifts of prophecy, tongues, visions, revelations, and healings; and these gifts cannot be received without it. We believe that the holy men of old spoke as they were moved by the Holy Ghost, and that men in these days can speak under the same principle.

We believe that the Holy Ghost is imparted by the laying on of hands by those in authority, and that the gifts promised are obtained through that medium. However to say that a man possesses all the gifts of the Holy Ghost just because he has had hands laid on him is erroneous. Paul says that to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing. Thus, all did not possess

the several gifts, but one received one gift and one another.

Some people would not accept a belief in the Holy Spirit without a very obvious sign from heaven. This viewpoint is unreasonable with the evidences we have. If all the gifts and blessings of the Holy Ghost could be immediately showered upon an individual through the imposition of hands, the sceptic would still be as far from gaining a testimony of its truth. The scriptures tell us that the gifts of the Spirit are not visible to the natural vision or understanding of man. We know that Peter and John as apostles were recipients of the Holy Ghost, yet the Jewish court scourged them as imposters. Paul is considered one of the greatest of the apostles, and yet the populace stoned him and put him in prison. Even Christ was not truly known by the people. They said that He was an imposter and crucified Him as such.

The words of the Saviour are helpful on this point. Just prior to His death on the cross, He said to His apostles: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." (John 14: 16) Who are those considered to be of the world? They who have not entered into the kingdom of God through faith, repentance, and proper baptism.

When the conditions of faith, repentance, water baptism, and the baptism of the Spirit have been complied with in humility, the individual will find that the wonderful gifts of the Spirit will be in a measure imparted to him. Then will the Holy Ghost act as a Guide unto all truth and will teach him all things. All things will be brought to his remembrance and the Lord's will will be revealed unto him.

This is the Holy Ghost as experienced in the Church of Jesus Christ of Latter-day Saints. The history of the Church has shown that when an individual has performed the above stated requirements, joy, love, peace, happiness, and purposeful living have resulted. It develops and invigorates all the faculties of the physical and intellectual being. The individual then feels that he is living in harmony with God.



Work is the mission of mankind on this earth. A day is ever struggling forward, a day will arrive, in some approximate degree, when he who has no work to do, by whatever name he may be called, will not find it good to show himself in our quarter of the solar system but may go and look out elsewhere if there be any idle planet discoverable. Let all honest workers rejoice that such law, the first of Nature, has been recognized by them.

—George Bernard Shaw

Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

III. THE APOLOGISTS OF THE SECOND CENTURY AND AFTER

JUSTIN MARTYR (103-166); IRENAEUS (died about 200); TERTULLIAN (160-220); CLEMENT OF ALEXANDRIA (died before 216); ORIGEN (183-254).

Continued

BAPTISM and the Lord's Supper did not escape profound modifications.

According to Justin Martyr, "It is baptism alone which can purify those who have repented . . ."

This does not differ from the New Testament usage: the newly-converted were initiated into the Church by baptism and the laying on of hands for the gift of the Holy Ghost. Only those old enough to be capable of repentance were subjects for baptism; there is not a single



The Baptism of Christ
From a Painting by F. E. Weberg

instance of the baptism of infants.

Aside from the well-known cases of baptism in the New Testament, the following passage contains the earliest information concerning baptism:

"Concerning baptism, baptize (*baptisate*) thus: Having first rehearsed all these things 'baptize (*baptisate*), in the name of the Father and of the Son and of the Holy Spirit,' in running water; but if thou hast no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour (*ekXeon*) water three times on the head 'in the name of the Father, Son and Holy Spirit.'" (*Didache* 7:1-3)

Baptisate, the Greek word in the original of this quotation, is always translated "baptism by immersion" and, since no

Continued on page 733

THURSDAY, NOVEMBER 16, 1939

EDITORIAL

The Tester, The Test, The Tested

“EVERY fact is a battle. The bigger the fact, the bigger the battle it precipitates. Pure Christianity is the biggest fact in the world.”—Carlyle.

The forces of good, since the apple and the serpent, have been marshalled against the forces of the adversary. The Lord, as leader of the former group, relies upon the assistance of the stout of heart and strong of spirit. Those who fail to measure up are painlessly removed.

After the passing of Joshua, Gideon was called to lead the children of Israel against the transgressing Midianites. Thirty-two thousand volunteered for battle, but Gideon was sceptical of their courage. Only the best must follow him against the opposition. Accordingly, he proceeded to examine the volunteers that the irresponsible and fearing might be dismissed before the great combat.

A camp fire, a statement of the dangers, and twenty-two thousand returned sneakingly to the comforts of their homes. Ten thousand remained. Gideon was not yet satisfied. He marched the survivors along a river bank, probably after a dusty and tiresome day; and relaxing his command, he noticed that most of the number knelt by the water and were interested only in the satisfaction of their thirst. Three hundred—no more—scooped a handful of the liquid to their parched lips and enthusiastically rushed on. That night three hundred went to battle against the Midianites. That night, three hundred were victorious.

The Lord Again Calls The Faithful

THE days of test did not cease with the Old Testament leaders. Nearly an hundred years ago on the American continent—a few live today who remember—there were some who could not stand the examination and again the numbers were purged. Another camp fire, and another simple statement of the facts by another great leader of men. Brigham Young told his followers that although winter was at hand and they had built fine homes and were comfortably situated, they must cross the river and prepare to move west the following spring. Although every head was bowed, there was no argument from the faithful.

Only those who were strong and courageous went west in the ensuing months, thereby complying with the will of the Lord. And only those who went west are remembered by the world today. Monuments and a blossoming valley bear eloquent testimony to the faith of these. The dregs, the poor in heart, those lacking in strength of will, kept to their warm fires on the east side of the Mississippi River, and are now—forgotten. The

Lord is ever separating the sheep from the goats.

It won't be easy for us to live up to all of the principles of the Gospel in these times of war. Paying tithing when the money is not needed for other things is not difficult, but when the money is scarce and the needs plentiful, . . .

Our young men easily obey the Word of Wisdom and the Lord's moral code while they associate with those having similar ideals. But the test will come when they enter the army, where all the wiles of Satan are combined to snare a careless youth. Many will stand staunch. A few will not. Those who do remain true to the Faith will have blessings unmeasured poured down upon their heads—and greater reward, will know that they haven't deserted the cause of righteousness.

It has never been easy to be a true Christian. While men have sometimes found it expedient, from the standpoint of material advantage, to fight *against* Christ, none has found it such to fight *for* Him. Christ's disciples were martyred because they were willing to give up their lives for an unblemished faith in God. The early Mormon Pioneers cheerfully accepted the hardships of a one thousand mile, untamed plain and two unexplored mountain ranges for the same reason.

While many of the former defenders of the Faith were asked to die for that which gave them everlasting life, with the living generation the test has changed. We are now asked to *live* for it, and live more abundantly. No longer are we ridiculed for obeying an health code which gives us a stronger body and a clearer mind. Intelligent men no longer condemn a people for standards the highest in the world. Our test, then, is different, although no less severe. The devil is lurking behind the caravan waiting for the straggler who can't keep the pace of the company, just as the Indians an hundred years ago waited for one covered wagon to lose sight of the group.

Each Must Pilot His Own Craft

EACH of us is sailing the sea of destiny. We are not only travelling in the ship of life, we are its Admiral. Its speed—and more important its direction—depends solely upon our individual efforts. Every act we commit is a sign post to the world indicating what flag we are flying and for what port we are bound.

Has the Lord forgotten us in our journey? No, He has given to each of us a mariner's chart and compass—the Gospel of Jesus Christ. If these fail through misapplication, the North Star, prayer, is ever shining.

The Lord doesn't expect us to finish our voyage without scars—but He does expect us to finish it without stain. When our ship, with battered hulk and torn sail, enters port, the Lord won't judge her until He knows whether she has been cruising around the sheltered harbour or fighting through the Straits of Magellan.

Let us avoid the stain and pass the test that we may be qualified, when the time of our departure is at hand, to say: "I have fought a good fight, I have finished my course, I have kept the faith."—SAMUEL S. MUSSER

Contributions Of Joseph Smith To Concept Of A Prophet

By T. EDGAR LYON



Joseph Smith Monument

TO the consciousness of the average man, the word "prophet" denotes a bearded, sandalled old man with flowing robes, who lived in the remote past. The term further connotes an almost supernatural being acting as the mouthpiece of God, whose utterances are infallible; a stern and overly pious person, pronouncing doom upon nations and anathemas upon individuals; a reformer who denounces customary enjoyments; and a prognosticator whose stock in trade is the prediction of

the future. These ideas concerning the nature and function of a prophet are the result of humanity having existed so long without intimate contact with living prophets. It had been the intention of the founders of the Christian church, as revealed in the New Testament, that the prophetic spirit should guide the church and this did continue for some decades. Toward the middle of the second century of our era, the Christian Justin Martyr wrote in his Dialogue with Trypho the Jew (Chapter 82): "We still have among us, even until now, prophetic gifts, which should make you understand that that which your race formerly possessed has been transferred to us." Gradually this spirit-guidance became decadent. Lacking the leadership of these God-inspired men, many mistaken notions have developed during the succeeding centuries concerning the prophet and his activities and people have tended to place a halo of mystery about his head.

It remained for the Mormon leader Joseph Smith to re-teach to the world a true concept of a prophet. This he did through his writings, his revelations, his spoken word, and his courageous leadership in facing the economic, social, political, and religious problems of his day. Fundamental in his teachings concerning prophets and prophecy is the idea that a prophet is a person inspired of God to speak in His name. While prediction of future events may be part of a prophet's work, it is not his sole activity nor his most important work, nor yet a criterion to judge the validity of his message. The prophet is more than a fore-teller. He is a forth-teller who speaks forth with unwavering confidence, revealing and interpreting the will of God. The prophet is a "man called of God," enjoying a spirit-endowment which enables him to receive know-

ledge from divine sources that transcends the limits of his mortal experiences.

As a leader, the prophet must deal with life in its entirety, and not merely with isolated phases of existence. The prophets of ancient Israel concerned themselves with the multitudinous evils that troubled Abraham's seed. A perusal of their writings will indicate that they dealt with social problems, economic ills, political corruption, foreign affairs, domestic policies, spiritual regeneration, morality, and ethical teachings as well as the foretelling of conditions yet future. In similar fashion, Joseph Smith placed himself in the vanguard of contemporary society. He was a great spiritual leader, reaching to the world the true concept of the Godhead, translating lost ancient scriptures, creating modern scriptures, and indicating the path that must be followed in securing regeneration of the soul. His restoration of the Gospel ordinances and the Priesthood, and the enthusiasm with which he inspired his followers to consecrate their lives and goods to the service of God, place him among the great spiritual leaders of all time. Similarly, the "Moral Law of the Gospel" (contained in Doctrine and Covenants, Sec. 42) is a truly great document for governing the conduct of individuals and the development of personality.

Joseph Smith busied himself with the temporal as well as the spiritual manifestations of life. Comparable to the prophets of antiquity, he spoke of the glorious future state of man and the coming of "Zion." But he did not sit down and await its descent from heaven. On the contrary, he designated a site upon which it was to be built and attempted to inspire those who accepted his leadership with the thought that if they were to attain the blessed state known as "Zion" they would have to participate in its building. Furthermore, he revealed a pattern for a new economic order and spoke with conviction concerning the corrupting influences of the social order. He pointed the way to better health of the body, the mind, and society. Nor did he refrain from speaking with vigour concerning governmental problems and their solution.

The prophet is not a religious fanatic. He is neither of supernatural origin nor existence. The following quotation from the pen of President George Q. Cannon is rich in its delineation of Joseph Smith: "The Prophet was only a man, but he was a good man, an inspired man, a better man than he could have been without the inspiration of his Master, Christ. In all his actions he was fearless as an angel of light. Nor in all that has ever been written or said of him by friend or foe is there one word to impugn the magnificent physical bravery and moral courage of Joseph Smith. Withal he was meek and gentle as a child. Disciplined by the Spirit of God, which was his constant monitor, he put away from him alike the fear of man and the ambitions of the world."

A real prophet is an interpreter of the revealed will of God, whether it applies to the past, the present, or the future. He is very much a man—a real man of courage among men.



Friendship

By RALPH WALDO EMERSON



OUR friendships hurry to short and poor conclusions, because we have made them a texture of . . . dreams, instead of the tough fibre of the human heart. The laws of friendship are great, austere, and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to such a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen. We seek our friend not sacredly, but with an adulterate passion which would appropriate him to ourselves.

I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frost-work, but the solidest thing we know.

The end of friendship is a commerce the most strict and homely that can be joined; more strict than any of which we have experienced. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution. It keeps company with the sallies of the wit and the trances of religion. We are to dignify to each other the daily needs and offices of man's life, and embellish it by courage, wisdom and unity. It should never fall into something usual and settled, but should be alert and inventive, and add rhyme and reason to what was drudgery.

PROTESTORS OF CHRISTENDOM

Continued from page 727

qualifying adverb or phrase is used with it in this passage, it means necessarily *to baptize by immersion*.

From the following quotation from Tertullian, one would conclude that early baptism was by immersion since a small quantity of water would suffice for baptism by pouring or sprinkling: "therefore there is no difference whether a man be washed in the sea or in a pool, in a river or in a fountain, in a lake or in a canal: nor is there any distinction between those whom John baptized in the Jordan, and those whom Peter baptized in the Tiber . . ."

In the seventh century, "the baptism of adults had become exceptional." Children were accompanied by godfathers and godmothers charged with the responsibility of answering in their name. "But it was clear that the formulas had been composed for adults, and that the ceremonies themselves did not have their full meaning when used for persons who had not attained the age of reason." (Duschene)

Baptism in the baptistery of the Lateran church at Rome as early perhaps as the seventh or eighth century is described by Duschene. Like the baptistery at Pisa, the baptistery of the Lateran was built for the purpose of baptizing by immersion.

The baptism of children became the general practice in the fifth century, and the councils of Olnutz (1318 A.D., canon 19) and Salamanca (1335 A.D., canon 6) decreed that in general children should be baptized soon after birth.

Cyprian, bishop of Carthage, confronted with the question whether heretics should be baptized on entering the Church, is of the firm opinion that "the baptism which is performed outside the Church is no baptism." Tertullian is of the same opinion.

For Cyprian, the baptism performed by heretics is no baptism because the Church alone may confer the Holy Ghost. Moreover, how may one who has not the Holy Ghost confer it on others? And how may one be made a member of the Church who does not share the belief of the Church?

If Tertullian and Cyprian, the Donatists and others, were right, and if baptism performed by unbelievers and non-members is no baptism; if baptism by sprinkling is no baptism; and if baptism of infants who can assume no responsibility for themselves and for whom no one else, neither godfather nor godmother, can assume any responsibility is no baptism; then revelation, public and private, would soon cease because, no one being validly baptized, no one would be in possession of the Holy



The Pantheon, Rome

Ghost, the Spirit of Revelation. Revelation and the gifts of the Spirit did soon cease altogether. Was it because the apostasy was complete?

Neither did the sacrament escape profound modification.

When Jesus said, "Take. eat; this is my body," there was little likelihood that His statement would be considered otherwise than as a figure of speech. However, it came in time to be misunderstood and the sacrament to be considered a means of securing the forgiveness of sins.

Of these early centuries, there is no formula of the sacramental prayer that has come down to the present. Did the Saviour Himself or through His Apostles give a set form for the prayer used in blessing the sacrament? If He did, what was the primitive formula out of which the various forms used in Christian church services grew? Mourret, the learned Catholic church historian, says that this question seemed impossible of solution until recent years, but that the discovery of precious documents and long and patient work on the part of Dom Paul Cagin seems to have brought an answer.

Cagin compared five of these documents with each other, among them Latin fragments from Verona, and "The Testament of our Lord," a Syriac manuscript published for the first time in 1899. He observed wherein these five independent documents agree and wherein they disagree. The disagreements represent additions to the original prayer; and things wherein they agree go back to a common source.

It is of interest to note the sacramental prayer for the bread in the Book of Mormon. This form was published before anyone from historical sources could have had a glimmer of an idea of the original sacramental prayer used by the Apostles. That which is common to the five documents compared by Cagin is placed in the left hand column (omitting repetitions) and the corresponding part of the Book of Mormon prayer in the right hand column:

Mindful therefore of his death and resurrection

Because thou hast considered us worthy to stand before thee and to serve

give to all the saints congregating together and who partake (of the sacrament) a fullness of Thy Holy Spirit.

That they may eat in remembrance of the body of thy Son

and witness unto thee that they are willing to take upon them the name of thy Son and . . . always keep His commandments

that they may always have His Spirit to be with them.

Of the original prayer as restored by him Cagin says: "It is impossible to say more in fewer words charged with more meaning." This is also true of the Book of Mormon prayer.

Cagin says that the agreement of the five documents he compares can be explained in one way and in one way only: they go back to a common source. How is the agreement of the sixth, the Book of Mormon prayer, to be explained? Does it go back to a common source? And what is that source?

Of Current Interest

IT IS now possible for more than 100 people at the same time to watch the activity of microscopic organisms in a drop of water. A light beam so powerful it must be sent first through cooling liquids before playing on the microscope slide, throws the image of the minute creatures into a series of mirrors which enlarge it 2,000 times and project it onto a five-foot screen.

A NEW synthetic fibre material called "nylon" has been developed from coal, air, and water which promises to be important commercially because of its similarity to artificial silks. Though it doesn't use cellulose, it has an elastic recovery from stretch superior to, and it is stronger than, silk.

A THERMO-electric generator on display in the Westinghouse Building at the New York World's Fair suggests the possibility that mankind may someday generate electrical power direct from the heat of the sun. Sufficient current is derived from the heat of a gas flame to run a small electric fan.

"190 thermocouples are connected together in series. Each thermocouple consists of two alloys, Chromel and Alumel, welded together. The welded junctions are heated by a gas flame, which causes a current to flow."

Electrical engineers say that this method may some time in the future be used to convert into electricity the heat from the sun.



Don't Hesitate . . . Start Now !!



GIBBON had twenty years to write his history of the Roman Empire, but you have only twenty *days* to complete your entry for the MILLENNIAL STAR Christmas Story and Poem Contest.

Most author's compositions never leave the country in which they are written, but the winners of first place in the prose and poetry divisions of this contest will have their work read in the twenty-five different countries to which the STAR is sent. In addition, they will receive a cloth-bound edition of that best seller, *Joseph Smith, An American Prophet*.

Second place winners will be presented with the well known biography, *Brigham Young*, written by his daughter, Susa Young Gates. *The Power of Truth*, an inspirational study by William George Jordan, goes to the winner of third place. The entry which in the opinion of the judges merits honourable mention, will win a three months' subscription to the MILLENNIAL STAR.

Write a poem of not more than 24 lines, or a short story of not more than 1,000 words, mail it by midnight, December 6th, and you will be eligible for one of these prizes.

Don't hesitate or you are lost! You have only twenty days! !

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

November 19th, 1918:—Death of President Joseph F. Smith, sixth president of the Church, at the age of 80 in Salt Lake City, Utah.

November 21st, 1841:—The ordinance of baptism for the dead was begun in the Nauvoo Temple.



From the Mission Field

DOINGS IN THE DISTRICTS

Liverpool

The Accrington Branch held a social at the home of Sister Astin on Saturday, October 27th, a potato pie supper being provided by the Sunday School. The proceeds will be used to purchase children's Christmas prizes.

A social, under the direction of Brother Parkin L. Cookman, was held Saturday, October 28th, in the Preston Branch Chapel. Music was provided by Sister Corless and the Primary.

Manchester

The Rochdale Branch M.I.A. held a Beetle Drive, under the direction of Sister Elsie Beet, on Saturday, October 14th. The winners were

Sisters Sarah H. Kelsh and Alberta Lewin.

The Rochdale Branch announces that in the future sacrament service will commence at 3 p.m.

Nottingham

The Eastwood and Mansfield Branches report that until further notice their sacrament meetings will be held at 3 p.m.

Scottish

On Sunday, October 22nd, a cottage meeting was held in the home of Mr. and Mrs. Graham, of Uddingston. Brother William Scott was present in the place of Glasgow Branch President A. B. McGowan, and Airdrie Branch President Graham and Sister Margaret Graham spoke on the theme.



PERSONAL

BORN—To Victor and Adelaide Palmer, a son, on Thursday, October 19th. Both mother and child

doing well. Victor Palmer is the President of the Gravesend Branch, London District.



DEATH

PLATTEN—Funeral Services for Mrs. Clara Platten, who died on Thursday, October 19th, were held Monday, October 23rd, in the Norwich Branch Chapel. Brother Fred-

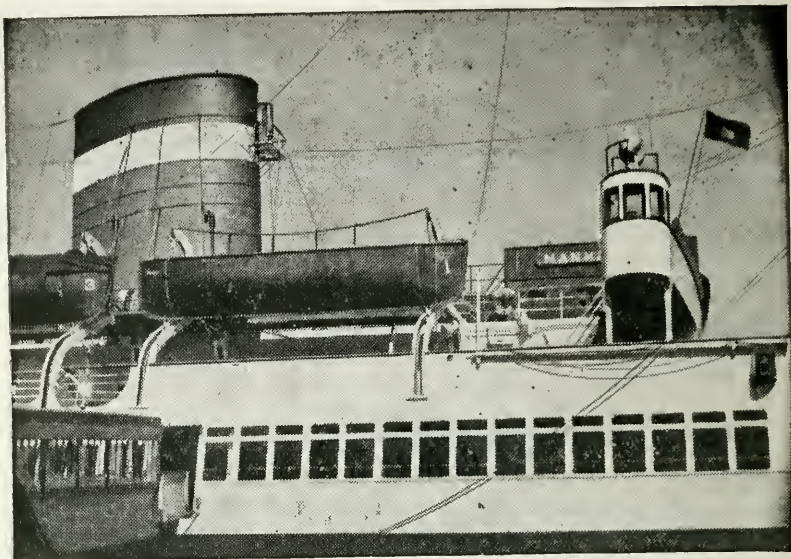
erick Tuttle dedicated the grave at the Norwich Cemetery and Branch President Alfred Woodhouse conducted the Services.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station.

To NEW YORK



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